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REVIEW of a Sermon, preached in the city of Hudson, Sept. 10, 1817, before the Auxiliary Bible Society of the county of Columbia. By Thomas Warner, A. M. New-York, J. Seymour.

WE have perused this sermon with no ordinary pleasure. The subject itself, we conceive, is among those of the highest importance, which, at the present day, claim the interest of Christians. We look upon Bible Societies as constituting one of the noblest institutions, which have ever been designed. It is a scheme, which comprises facilities and means of spreading the knowledge and influence of christianity to an unlimited extent. It is built on the broad basis of universal benevolence, and is so constituted, that, in any of its operations, it cannot possibly promote any other end, than the best good and happiness of men. We were glad to find, in the discourse before us so able a defence of this admirable institution. The author's views of the subject are those of an enlightened and liberal mind. His sentiments are expressed in a tone of christian charity and benevolent feeling, which commands our respect and wins our as-

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sent. His earnestness is not the misguided enthusiasm of sectarian zeal; it is the generous ardour of a mind embracing in its scope the eternal interests of men, considered as beings of a common origin and a common destiny, enlightened by reason and conscience, and equally the creatures of God, and the objects of his regard and mercy.

His discourse is divided into two parts. The first is occupied in considering some of the most important circumstances relating to the history of the Bible, and the signal providence of God in preserving it during the many ages since it has been written, notwithstanding the threatening dangers to which it has been exposed, and from which it would seem nothing could rescue it but the arm of God. The second part is devoted to remarks on the importance and benefits of Bible Societies.

It is the fate of most of the productions of human wisdom, industry, and learning, that

they soon pass away and are forgotten. They serve to excite a momentary attention, and perhaps to touch the spring of slumbering thought, and draw forth a transient gleam of feeling and sentiment; but they hardly fix an impression on the tablets of the memory; the stream of oblivion passes silently over them; their name and their influence are alike forgotten, and they are, as if they never had been. A few have been more fortunate—they have survived the rude shocks, and escaped the withering touches of time, they yet stand forth in their native majesty, venerable by the weight of years they sustain, and imposing by their real greatness. We look to them for instruction, and resort to them for amusement. We are astonished to hear the voice of wisdom speak in accents so profound, and filled with wonder at the force of intellect and the inspiration of genius, which we find in them. We are alternately charmed by the music of poetry, dazzled by the flashes of eloquence, and made thoughtful and serious, wise and profound, in the groves of philosophy. But the effects of all these are transient and unsatisfying. They may relieve the thirst of an ardent mind, they may employ the vacant thoughts of the indolent, and give a momentary pleasure to the votaries of taste, refinement and knowledge; but is not this all? Will they give consolation and strength to the soul, which is sinking under afflictions and distress; the

anguish of despair? Will they speak peace to the troubled spirit, carry us beyond ourselves, and waft us on the wings of hope to the regions of brighter day? They want this power—they are the productions of men—they want the stamp of divinity, and the seal of inspiration. One book only there is, in which these are found; and this is the Bible, the holy word of God.

The history of its preservation, therefore, is a subject of no small interest, and Mr. Warner has made it as perspicuous and complete, as the nature of his subject and his narrow limits would allow. We give the following extract from this part of the sermon, as a specimen of the author's style and manner. It is an argument, in connexion with others, to show, that none of the books, which were deemed sacred at the time of the Babylonish captivity were lost amidst the series of disasters, which immediately preceded this event.

“Most of the inspired writers, both of the old Testament and new, frequently refer to the books of Moses, and those at least of the earlier prophets, as documents well known to exist, and of undoubted authenticity, at the times in which they wrote. And it is probable, that the notoriety of those documents was the reason, why none of these frequent allusions to them have assumed the shape of explicit attestations to that effect. There was no occasion to attest what every body knew, and nobody thought of disputing. The uniform silence, too, of all the inspired writers, from the first to the last, as to any loss of the sacred books, or of any part of them, implies a clear and strong presumption that there had been no such

And this presumption rises even to the force of demonstration, as it respects the books of Moses, when we consider that any deviation from a most minute and punctilious adherence to the rites and ceremonies of his institution had been sacrilege and abomination in the sight of the pious Jews, so that the actual observance of these rites and ceremonies among them at any period of their history may be affirmed to prove the existence and authenticity, at that period, of the books of their great law-giver."

page 10.

But we wish to draw the attention of our readers more particularly to Bible Societies. This institution originated in England, in the year 1803. It is impossible to contemplate its present immense scale of operations, and reflect on the unparalleled rapidity with which it has grown up to such greatness, without astonishment, and the conviction forcibly impressed, that it has received the gracious protection, aid, and blessing of the Almighty. The institution of the British and Foreign Bible Society has well been denominated "a grand epoch in the history of religion," and we agree entirely with Mr. Warner in the opinion, that the age in which we live may with great propriety be called the "age of Bible Societies."

The following is an animated picture of the character and operative effects of these societies, and it is drawn in colours so just, and exhibits in so creditable a light the feelings and habits of thinking of the author, as they are shown in many parts of his sermon, we will not withhold it from our readers.

"Bible Societies, it is true, are not the only distinction of the present age; but in the peculiar principles of their organization, and in the pre-eminently happy and beneficent effects of their operation, they present, beyond comparison, the noblest feature and finest practical expression, of the religious and moral spirit by which the age is characterized. No other institutions have been so decidedly conducive to that melioration of sentiment and feeling in the religious world, that enlightened and just and tolerant catholicism, which has already done so much, and in its further progress promises so much more, for the success of great and extensive plans of Christian benevolence. The great and fundamental principles upon which these societies have almost uniformly been organized, and to the peculiar merit of which they have been chiefly indebted for the rapid and unexampled patronage and success of their exertions, is that of distributing the Bible alone without note or comment." "Here then is the first peculiar and distinctive excellence of these institutions; formed upon this most liberal and enlightened principle, they open the widest possible field for the united resources, and co-operative exertions, of christian philanthropy in every part of the world."

"I cannot therefore but regard these benevolent institutions as the purest and most perfect now existing in the Christian world. They are, I conceive, of all others the most *Protestant*—the best exemplification, in a milder and more lovely form, of the genuine spirit of the *Reformation*. There are no others founded upon so full and just a recognition of the principles of religious liberty; and none, of course, that present a range so wide and elevated, and unimpeded, to the most aspiring and comprehensive aims and efforts of religious charity."—pages 26, 27.

In speaking of the superior advantages of Bible Societies to Missionary exertions in making known the truths of christianity, with singular propriety, and in a truly catholic

spirit he makes the following remarks.

"The living teacher—I speak it not to disparage the importance of his office—is, in some respects always more or less a sectarian: zealous, it is admitted, to make good Christians of his disciples, but apt to be a little more zealous to make them good christian Churchmen, or good christian Presbyterians, Methodists, Baptists, or United Brethren, &c.; whereas, upon the great evangelical principle of Bible Societies, all these denominations meet and unite—the sectarian no longer makes any part of the Christian—and the Bible, without comment and without appendage, is sent abroad with a purity and disinterestedness of christian charity altogether singular, I believe, and unprecedented, since the apostolic age, to make men Christians, and for no other purpose."—page 30.

These are not the sentiments of a narrow mind labouring to establish its own peculiar tenets; they are the result of enlarged thought on human nature, and the grand scheme of christianity as adapted to the wants and conditions of men, and they flow from a christian benevolence, expansive as it is disinterested.

The questions have been often asked, why will you send the Bible, a book of so difficult interpretation even by the most wise and learned, among rude and barbarous tribes, who cannot possibly understand its mysteries, or comprehend its designs? Will not these people look with distrust on many parts, whose objects are less obvious, and entertain doubts at least respecting their divine origin and authenticity?

To these questions we answer; that although we should admit the consequences appre-

hended in them, we should still maintain, that incalculable benefits must necessarily arise to every nation and tribe of men, among whom the scriptures can have a free circulation. Were it practicable we should desire, to be sure, to have the mighty fabric of the christian dispensation clearly understood, and properly estimated, by every mind among them, in the majesty and beauty of all its parts. But this is not within the compass of our hopes. Christianity in its scope and doctrines was not designed for savages. It is too large a grasp for the mind, which has not been expanded by calculation, and has not yet escaped from the contractile powers of ignorance and prejudice. A certain degree of intellectual culture is necessary before its truths can be communicated to the understanding. The husbandman will look in vain for a harvest, if he scatters his grain on the soil, which has not been prepared for its reception. The trees, which shoot up, and flourish, and produce abundantly under the fostering hand of the gardener, would be stunted and barren in the wilderness.

Civilization must precede or accompany any successful attempts to establish, on their broader basis, the doctrines of christianity. For this reason we have sometimes doubted the usefulness of the services of those missionaries in foreign parts, who begin their labours by instructing the simple natives in the mysteries of the trinity, the efficacy of the

atoning blood of Christ, and the pardoning grace of God. We recollect some instances in which missionaries have made these the subjects of their first lessons to heathens and savages. How much better would it be, if they would first explain to them the character of God, and show from the fact of their own existence and of the objects around them, that he must be wise, and good, and powerful—that he justly demands their adoration and love—and that they can in no way better serve him, than by living in peace and harmony with one another and showing mutual kindness, gentleness, and affection. These instructions would prepare them for receiving the rules of conduct pointed out in the scriptures, and bring them gradually to a knowledge of their objects, and a reverence for their authority, and from this their sphere of christian knowledge, might be easily enlarged till it should embrace at length all that is important in doctrine and practice.

Precisely the same effects would be produced, we conceive, by the bible alone. We do not wish to learn savages to interpret the scriptures, but to teach them those parts, which need no interpretation. It is not the "things hard to be understood," that we wish them to learn. It is those parts only, which are adapted to the simplicity of their understandings, and their state of society. And we do not hesitate to say, that although these may be comprised in a small compass compared with the whole bulk

of the scriptures, yet they contain every thing, which is essential to form the character of a true christian, and one who will be accepted of God, as a faithful follower of Jesus Christ. As for what are called *mysteries*, if there are such, we are willing they should remain such still; nor shall we think ourselves, or others, chargeable with blame for not understanding what we cannot understand.

We do not expect the worshippers of Lama and Fo in Asia, the idolaters of the South Sea Islands, and the savages of America, to be much instructed or edified by the account of the Abrahamic covenant, or the predictions and highly wrought poetical descriptions of the prophets. Before they can see the grounds or the objects of these, they must be well acquainted, not only with the general history of man, but especially with that of the people, whom God thought proper to choose as the subjects of his peculiar dispensations; and also of the nations with whom they were immediately or remotely connected. We do not expect them to see the entire force and appropriateness of all the discourses of Christ in the Gospels, without a previous knowledge of the circumstances under which he spoke, resulting from the manners, habits, opinions, expectations and prejudices of the people, whom he addressed. We know, that many parts of the Epistles must remain unintelligible to them, until they are made acquainted with the par-

ticular conditions of the people to whom they were written—the disorders and vices, which the writers wished to correct and restrain, and the virtues, which they wished to encourage and promote. We do not expect the bible itself to teach the evidences of its own authority and reasonableness, to minds wholly ignorant of the history of man, and the modes of his existence in civilized society.

Yet after all, there is enough in the bible for all the desired objects of its distribution which is intelligible to the plainest capacity and rudest intellect; enough to produce the best effects on the minds and social condition of barbarous nations. Our highest hopes will be realized, if we produce a gradual amelioration and moral dignity in their characters, by making them acquainted with their perfect rules of conduct, the nature of that divine authority from which they proceed, and the sanctions on which they rest.

These have a very special tendency to correct the false notions of right action, universally prevalent among nations, that are strangers to Christianity. Even the enlightened Greeks and Romans could never arrive at the true principles of virtue. To be brave, daring, quick in resentment, bold in enterprize, undeviating in purpose, and eager for fame were considered the strongest marks of a great mind, and qualities most highly esteemed by the gods. These opinions are still prevalent among all

heathen nations, and even revenge, in its most relentless forms, is, by vast numbers of mankind, thought a virtue. What could have a more salutary and effectual tendency to correct these errors, so fatal to the peace and happiness of millions, than the spirit of mildness, gentleness and forbearance, which every where glows with kindling warmth in the instructions of Christ? May it not be expected that the kindly influences of the christian virtues will insinuate themselves imperceptibly into their minds? Their effect may be slow, but it will be certain. To suppose a savage, while he is a savage, can be made to understand the whole christian scheme, would be unreasonable and absurd. Even the attempt to teach it to him would be injurious to the cause. Nature seldom delights in violence. All her operations, which result in obvious good, are calm and gradual. It is the gentle shower, which wakes into being the dormant gems of vegetation, and clothes the fields with verdure; the mild breezes of spring waft life, and health, and strength on their wings; but the angry tempest carries ruin in its train and leaves desolation behind. So in teaching christianity to uncivilized nations—we must use the gentlest means and be content with a slow progress. We are fully persuaded, that the bible left to itself in any hands will ultimately make its way, and carry with it the desired effect. Allow it to give rise to some errors, yet it will do

incalculable good, and who would forego the opportunity of conferring a certain immense benefit, because it may be attended with possible, though very improbable harm, and even this probable harm totally disproportionate to the certain good?

Although the great field for the operation of Bible Societies is abroad among uncivilized nations, yet their utility, and even necessity, among those, who support regular establishments for christian instruction is also most obvious. To say nothing of those large portions of Europe, "where the bible printed by heretics is to be numbered among other prohibited books,"—when the inhabitants still bow with abject submission under the yoke of an ecclesiastical despotism, and quietly submit the control of their consciences to papal bulls and royal decrees—when the only prerogatives, that mark the dignity of the human character are tamely yielded up—where the spirit of inquiry has slumbered for ages, and still slumbers on—and where the mind is not allowed the freedom of its own operations and decisions—to say nothing of these countries, which are extensive and populous, we shall find ample scope for the beneficial effects of Bible Societies, where freedom of thought and christian liberty are unrestrained.

Any one has only to look around him to discover the truth of this remark. Certain classes of people are every where to be found, and these by no means small or insignificant,

among whom the bible is a book more heard of, than known; they have been born in a christian land, and have lived in christian communities, and thence they are called christians; but in their lives and practice they give few evidences of having been instructed by the precepts, or of being guided by the examples of Jesus Christ. The laws and sentiments of society give a tone of general rectitude to their actions and feelings, and suggest the only motives, which operate on their susceptibilities and decisions. But if the bible be put into their hands, its treasures opened, its charities and its excellencies displayed to them, we have every reason to believe, that by the blessing of God, they will gradually heed its commands, and be made better by its instructions; they will rise in the scale of intellectual and moral worth, and rest with confidence on the hopes of an eternal life in the kingdom of the Redeemer.

We intended to say a few words on one or two points, which we have not mentioned, but we have already been led beyond our limits. We do not agree with Mr. Warner in some of the theological opinions, which he has expressed, yet we should think ourselves deficient in what we deem essential christian virtues, if we did not cordially unite with him in such sentiments as prompted the spirit of enlightened zeal, and true christian catholicism, which breathes from every page of his discourse.

For the Christian Disciple.

MORAL AND RELIGIOUS NARRATIVES.

No. II.

The Charitable Sectarians.

DURING the late unhappy war, (all wars indeed are unhappy) many families and individuals fled from the sea-coast into the country, to escape the dangers which were threatened by the hovering enemy. In one of the villages but a few miles from the metropolis, four families found themselves brought together, and boarding beneath a single roof. It happened that they were all of different persuasions in religion. One was a Baptist, another an Episcopalian, a third a Unitarian, and the fourth a Congregational Calvinist. They were all confessedly amiable, and all of them experienced feelings, which each at least for herself interpreted to partake of the nature of piety. They were all, moreover, in the habit of devoting an hour after breakfast every morning to secluded religious exercises and meditations. The Episcopalian lady found ample food for her devotion in the liturgy and lessons of her church. The Baptist spent the whole hour in devout and fervent prayers, intermingled with the profoundest self-examination. The Calvinist, beside her usual act of worship, spent the remainder of the time on Scott's Bible; while the Unitarian, after repeating with the greatest earnestness and deliberation the Lord's prayer, and reading two or three chapters in the

gospels, sat down to a volume of Buckminster's Sermons.

It was not until after they had lived together almost a week, that they became informed of each other's way of thinking. On the first Sabbath-morning after their residence in the country, their conversation naturally turned on religious topics. Upon the mutual disclosure of their sentiments which followed, it was very evident that the cordial familiarity and esteem they had begun to feel and express for each other, was suddenly changed into an oppressive embarrassment and reserve.— They walked silently to meeting, and sustained for some days after a suspension of their friendly conversations.

And what could there have been that is connected with religion, which should thus counteract some of the most delightful and amiable tendencies of human nature? The most favourable answer that can be given, is, the immense importance of the subject itself, which makes us abhor the slightest deviation from what we conceive to be the right on matters of eternal interest. On the other hand, the most unfavourable solution of the problem consists in the prejudices of our education, and the very narrow range to which our knowledge is confined.— Perhaps the exact truth lies in both of these explanations united. The four ladies, who are the subjects of our narra-

tive, were, as we before intimated, all susceptible of pious impressions. They all considered religion as the most interesting, the most momentous business of their lives. Hence, so wisely do our minds associate ideas which present themselves together—so readily do we imagine that the connection is natural and inviolable, when it is only arbitrary and accidental, they had each fallen into the almost unavoidable mistake of attaching a title to salvation to the peculiar forms in which they had been nursed and brought up. The Baptist had connected all her thoughts of heaven, of holiness, and of favour in the sight of God, with the ceremony of baptism by immersion and exclusive communion. The Episcopalian, who had scarcely ever heard of such a practice, but who had seen the table of the Lord open to all who chose to approach it, could hardly imagine that sentiments of piety might find any way of utterance except in the established formularies of her church. The Calvinist, who had a humble and sincere assurance of her individual election, found it impossible to believe that the Deity chooses to operate upon the heart of man in any other than one definite, and unvarying mode. And the Unitarian, while she consoled herself with more enlarged, and, as she conceived, scriptural conceptions of the Deity, was inclined to suppose that God would not regard with a favourable eye, those whose opinions of him were so opposite to her

views of divine truth and divine benevolence.

Actuated by these views and feelings, it is not surprising that they should experience that sudden chill which diffused itself through their intercourse for a few days after the discovery of their religious sentiments. But there is something in human nature, which God himself has given us, which rises above the petty distinctions created by our ignorance, our follies, and our passions. It was not long before the Baptist found that all those virtues and graces, upon which she valued herself as being derived from the immediate and irresistible communication of the spirit of God, were exercised and displayed in equal force by the Unitarian. It was not long before the Calvinist saw, that though the Episcopalian made no pretences to personal election, yet she gave such evidences of her sincerity, her warm piety, her heavenly-mindedness, and in short her almost perfect and godly preparation for another world, that no speculative belief could possibly make her better. It was not long before the Episcopalian perceived how little necessary connection subsists between a form of words, and the vital religion of the heart. Nor was it long ere the believer in one God learned that the Deity could not be angry with misconceptions concerning his nature, since the most exact ideas we can form of him here below must be infinitely short of truth and reality.

The Baptist fell sick. And what became of distinctions then? Which of the others was the most tender, the most sedulous, the most of a Christian then? Which made the most unwearied efforts to soothe her anxieties, to compose her mind, and to administer every comfort which her situation required? And when the crisis of her disease came on, whose prayers for her restoration were most frequent and fervent, whose religious conversation was most prudent, rational, decisive, and edifying? Ask the Baptist, who has since happily recovered. She will tell you that, friend, sister, religious teacher and guide were all so united, and yet so distributed amongst the three, that she forgot her distance from home, and would not have called her minister from the charge of his flock, if it had been in her power.

The Calvinist heard of the safe return of a brother, who had been fighting the battles of his country. So ready and sincere were the congratulations of her three companions, that she experienced no alarm at feeling some of the straitest and gloomiest of her doctrines giving way within her mind. She began to *wish* for the possibility of their salvation; every thing conspired to raise the wish into a *belief*, and when at length she perceived that some higher, broader, and more liberal principle than an assent to words of man's device is the basis of the christian character, she felt something like an oppression taken off from her

heart, and knew indeed what it was to be called from darkness into marvellous light.

The Episcopalian had set a plan of charity on foot. She met from her sectarian friends all the encouragement that could stimulate her zeal. They advised with her; they applauded her; they assisted her both with pecuniary means, and with personal exertions. How little reflection in her did it require to perceive that every virtue and every grace did not emanate from the Liturgy! Reflection? There was none required. Conviction came. She was convinced, she felt, that there could be christians, and yet—(the concession cost not her heart one sigh) not Episcopalians.

The Unitarian received tidings of the death of her father in a distant land. In the tears of her companions she saw no flaming persecution, in their sympathy she heard no uncharitable denunciations, in the consolations they offered, she had no occasion to reproach them with fundamental mistakes and narrow views. She could not help believing, that how much soever their heads retained of error, their hearts still savoured of the simplicity that is in Christ.

Besides the foregoing circumstances, there was another, which had a powerful tendency to reconcile the jarring inclinations and ungracious feelings which the difference of their persuasions had at first excited. It was the manifest existence of faults and foibles in them all. One of them,

(for we shall be too courteous to specify names here) was occasionally peevish and fretful; another was a little given to slander; a third was too provokingly caustic in her raille-ry; and the fourth was somewhat inclined to injurious suspicions. Now it would not have been a great exertion of good sense in each of them to become persuaded, that neither exclusive communion at the Lord's table, nor the use of the best forms of prayer, nor an assurance of predestination, nor the belief that God is but one person, could give either of them a prerogative to indulge in any one of the above mentioned vices. And while, they mutually forgave and mutually chid each other, they acknowledged the insufficiency and arrogance of those claims, which ascribed moral perfection to one form of worship rather than another; and the more they corrected their faults, the more they were loosened from their bigotry.

Who does not remember the sweet tidings of returning peace? How did all hearts rejoice, and how few felt their joy diminished by a counter-acting pang! But there were

a few, and among them were the four heroines, into whose religious privacy and intercourse we have now had the presumption to intrude. They will, however, forgive our interference, if any of our readers should learn a lesson from the simple narrative and simpler reflections which have been now woven for their instruction. We shall wind up our tale by only remarking, that the bitterness which these four friends experienced at parting for their respective homes, was alleviated by the sense of the mutual benefits they had received. They have kept up an occasional correspondence to this day, and while neither of them has incurred the charge of apostatizing from her particular persuasion, they still cherish, and endeavour to disseminate, as far as lies in their power, this sentiment, that, as the Deity has allowed angels of different orders and degrees to chant his praises in heaven, so he is not displeased at the sincere attempts (all of them indeed imperfect) which are made by different sects on earth, to celebrate his name.

M. GREGOIRE.

THERE is scarcely an era in the political transactions of France, for the last eight and twenty years, in which the name of Gregoire, bishop of Blois, has not had a place; while his numerous works, his "History of the Sects," his "Treatise on the Slavery of

the Blacks and Whites," his "Discourse on the Liberty of Worship," have made him known to Europe by sentiments the most philanthropic, and by views the most philosophical.

The Abbe Gregoire, a native of Luneville, was a simple cure at Embermesnil, when at-

ready distinguished by his virtues and his talents, he was elected deputy of the Bailliage of Nancy to the *etats generaux* in 1789. He was among the first of the ecclesiastical order, who joined the national assembly, and took the constitutional oath, and his first effort was, to interest the humanity of the assembly in favour of the Jews, then undergoing persecution in Alsace. Preferred to the bishopric in Blois, and made president of the "Society of the Friends of the Negroes," he solicited in 1791, the rights of denization for people of colour. Always the active friend, the steady champion, and able apologist of this unhappy and oppressed race; desirous only that France should have a free constitution, he was equally strenuous in his opposition to the ancient regime, and the influence of the terrorists; always preaching universal toleration for religious opinions, he alone had courage to appear at the Convention in defence of Christianity; and when he heard the Archbishop of Paris, at the head of his grand vicars, abjure the Catholic religion at the bar of that assembly, he started up in undisguised horror, and had the boldness to exclaim, "Infamous! do you dare to deny your God!"

In 1795, the Bishop of Blois was admitted into the Council of Five Hundred, and was named successively under the consulate and imperial regime, president of the *Corps Legislatif*, member of the Senate

Consecrateur, Commandant de la Legion d'Honneur, member of the Institute of France, and Count of the Empire. Thus loaded with honours, it might naturally be supposed he was among the warm advocates of the imperial power. But he was invariably and inveterately, the opponent and foe of the increasing influence and final despotism of Napoleon; always among the few who composed the opposition in the senate, he spoke with a hardihood against him, who was so rarely offended with impunity, which the most enthusiastic zeal in the cause of constitutional principles could alone have instigated; and it is thought that he would more than once have fallen the victim of his principles, had not Bonaparte respected too much that public opinion, by which he himself rose, and which had never varied in favour of the revered Bishop of Blois.

During the last scenes of Napoleon's eventful drama, Gregoire in utter despondency for the liberties of France, left the country, travelled into England and Germany, and only returned into France, when he believed the light of freedom again appeared brightening her horizon. He was at that period among the first to vote the expulsion of the Napoleon family from the throne of France forever.

During the sittings of the Chambers of Representatives in 1815, when the wild passions of the various political factions of the nation were again drawn into conflict, Gre-

goire appeared in the assembly, offering his works in token of homage to its acceptance, and demanding that the abolition of the slave trade should make a part of the new constitutional decrees

Accused of having been among the number who voted the death of Louis XVI. and consequently placed under the bar of royal aversion, the Abbe Gregoire, deprived alike of his temporal and spiritual honours, of his legislative and literary functions, now no longer a bishop, nor a peer; his seat vacated in the senate, his name erased from the list of the Institute, this venerable prelate and beneficent man seeks safety in profound retreat, and living wholly out of the world, devotes his time to religious duties, in the composition of works of philanthropy and utility, and in watching over the fast declining health of an old lady, whom adversity has thrown upon his protection, and whom he always mentions by the endearing name of "my adopted mother."

It was with great pride and pleasure I found the card of the bishop of Blois among the names of our earliest visitors, on our arrival in Paris; and it is unnecessary to add, we lost little time in acknowledging so highly valued and so flattering an attention. When we went to return his visit the good bishop received us in his study, a retired apartment, at the rear of his hotel, remote and silent as the cell of monkish retreat. The apartment of habitual occupation of eminent

persons is always interesting; it seems to partake of their existence, and traces of their tastes and pursuits are every where sought for; to feed curiosity, or fascinate attention. As I threw my eyes round the apartment of the Abbe Gregoire, it appeared to me strictly analogous to his character, views and habits; books of moral philosophy and devotion lay on every side; a crucifix hung at the foot of his couch; a slave ship, admirably carved, and constructed by Mirabeau, lay upon a table near him; and the mixture of the man of the world and the man of God, of the devout minister and able legislator, were every where observable.

The Abbe Gregoire shewed us with great pride a glass case, filled with the literary works of negro authors; many of whom he had himself redeemed and brought forward. "I look upon this little book case" he observed, "as a refutation of all that has been said against the intellect of blacks; that unhappy race, like the wild plants of some neglected soil, want only care and culture to bear in due time both flowers and fruit."

We talked to him of a work he was then engaged in, on "the Moral Education of Servants." "The French press," he said, "is unwearied in issuing forth calumnies against me. I shall only reply to my crimes by doing all the little good I can for my fellow creatures. I have done with public life; the few days that may be spared me, shall be devoted

ed to domestic amelioration, and to the cause of humanity."

From the period of this first visit, our intercourse with the ex-bishop of Blois was frequent. There was in his appearance, his manners, his very mode of expression an originality, a something out of the ordinary rule of character, irresistibly attractive in a mind something wearied by the common places of society. He spake with great rapidity, as if thought came too fast for utterance, and there is a freshness, a simplicity in his manner, that mingles the eager curiosity of a recluse with the profound reflections of a philosopher, and leaves it difficult to understand how such a character could have passed through the world's hands and yet have retained the original gloss of nature in its first lustre. A sort of restless benevolence, always anxious to relieve or to save, to alleviate or to improve, is extremely obvious in his conversation, as it is illustrated by his life; and I found it

so difficult to reconcile the profound humanity of his character, with the supposed vote, when the life of the unfortunate Louis XVI. was at stake, that I once ventured to touch on the subject. "I never instigated the death of any human being," was his reply. "I voted that Louis XVI. should be the first to benefit by the law which abolished capital punishment—in a word I condemned him to live."

The bishop of Blois, though fast verging on seventy, exhibits no trace of age in his appearance. His fresh and animated manner, his vigorous and active mind, his interesting and characteristic countenance and person, all seem to throw time at a distance, and to remain unassailable by the shocks of adversity. Wholly retired from the world, devout, studious, temperate, many days may yet be reserved for him; may he enjoy them in safety, and resign them in peace.

FRANCE, *by Lady Morgan.*

EXERTIONS OF THE FRIENDS TO CIVILIZE THE INDIANS.

THE following particulars have been collected from a Report of a Committee on Indian Concerns, appointed by the Yearly Meeting at Baltimore and the Yearly Meeting of Ohio.

The Friends in these two states have united their exertions in favour of the Indian tribes. In 1816 they sent a Committee to Wanpaghkannetta. From Short Creek they were accompanied by the Unit-

ed States' Agent. On their arrival they were soon visited by the principal chief and conducted to his cabin. Arrangements were made for a council, and the next morning, the time appointed, seven chiefs attended.

A letter was communicated from the Yearly Meeting of Baltimore announcing the appointment of the committee; and having explained this, the Friends addressed them as follows:

“Brothers! you will perceive by the letter which has just been read to you, that we are a deputation from the Society of Friends to visit you and take you by the hand in their behalf; and for the purpose of examining into your situation and consulting with you upon the best means of being useful to you.

“Brothers! your brethren the society of Friends who hold their general council at Baltimore, and those who reside in the state of Ohio, are united together as the same people;—and you will consider whatever we say to you as coming from both.

“Brothers! your brothers have long viewed with sincere compassion the continued and rapid decrease of their red brethren; and they have been fully convinced, that the mode of life which you and your fathers have pursued must, if continued in, perpetuate your sufferings, and finally lead to your total extermination in this country.

Brothers! We are firmly convinced that nothing can save you from this destruction but an entire change in your manner of living, and a steady and industrious attention to your farms.

“Brothers! We fully believe that the Great and Good Spirit is the common Father of all the people upon this great island, and indeed upon the whole earth; and that He views with disapprobation every disposition in the minds of his children to do each other harm: He is constantly disposed to do them good, and He approves of every effort which they use to do each

other good. It is this opinion which has led your brothers from their homes and families to visit you at this time, with a view of endeavouring to communicate to you the knowledge which the Great Spirit has given to them, and which they have found so beneficial.”

“Brothers! We have been very much gratified to find as we passed through your village, that you have so considerable a quantity of corn planted, and that it has been carefully cultivated and kept clean:—For your encouragement we can inform you that your crops generally look as well as any of your whiteneighbours—and your gardens are also as promising as any we have met with amongst the white people on the frontiers.

“Brothers! We are but few in number, and our means of assisting you, in changing your mode of living, are not extensive. The utmost we can do for you, after we shall have completed the mill now erecting, will be to put into your hands the tools and implements of husbandry which will be necessary to enable you to cultivate your lands, and keep a person at your village for the purpose of instructing you in the use of these implements. You will of course at once perceive, that all our good disposition to assist you cannot be extensively useful to you unless you fully determine to take fast hold of the tools which we offer you, and with steady and persevering industry direct yourselves to the cultivation of your lands.

“Brothers! It is therefore

for yourselves to decide whether or not our exertions will be useful to you.

“Brothers! We cannot conclude without reminding you of the advice we gave you some years ago, to beware of the use of spirituous liquors: this poison has destroyed thousands of our red brethren, and it has also carried many thousands of the white people to destruction, and never fails to overwhelm with ruin and misery all those who become slaves to the use of it, unless they totally withdraw from it.—To this subject we therefore entreat your particular attention, because we are fully convinced that no efforts of ours, nor good intentions on your part, can be useful to you, whilst you indulge yourselves in the use of it: we shall therefore expect you to banish this destructive article from your town, and shall rejoice when we hear that you have determined to do it.”

We have given the substance of the speech to the Indians, and shall now give the substance of the answer of *Black Hoof* in behalf of all the chiefs.

“Brothers! Your communication shall have our most serious consideration: we know it contains the truth. The same things have been told us before by good people.

“Brothers! We know very well that what you have said is intended for our good; but there are some of our people who seem as if they have no ears to hear, nor hearts to understand: but as our friends have not yet given us up, we will make another effort to convince these;

for we clearly see that what you propose to us is for our benefit.

“Brothers! We believe with you that the Great Spirit has made all men, both white and red; and we return our thanks to Him for preserving you through your journey, and bringing you safe amongst us, and for giving us once more the satisfaction of seeing our friends the Quakers of Baltimore, and taking you by the hand, and sitting down together with you.

“Brothers! We also return our thanks to the Great Spirit for having put it into your hearts to make us this visit, and tell us the things which we have just heard; for it convinces us that He has not given us up.

“Brothers! Since you have not forgotten us, and the Great Spirit has preserved you to come and visit us, and give us this advice, we will therefore make one more great effort, because we are fully convinced that as He still regards us, He will assist us; and it therefore remains with ourselves whether we are to be preserved from ruin or not.

“Brothers! We speak to you the sincere language of our hearts. We will indeed try once more to go in the path you advise us; and we are encouraged with a hope that we shall succeed, since it is the unanimous wish of all the chiefs here assembled, and most of our people, to adopt the plan you have recommended; and we will use every exertion in our power to prevail on those of our people who do not now see it right to join us to do it; and we hope to succeed with them; but our

determination is firmly taken, that if these people will not unite with us, we will go on without them, and turn our backs upon them, leaving them where they are; for our resolution is fixed to pursue farming, and try to raise plenty.

"Brothers! our wishes are good, but we cannot at once go on as the white people do: we are a poor helpless people; but we hope when a few of us step forward and do well, that others will follow our example.

"Brothers! Tell your old men that we are glad in our hearts to hear your words, and that it is a great comfort to us to see our friends so kindly disposed towards us; assure them that we will do all in our power to follow the counsel you have given us, and that with a sincere heart we take thee by the hand, and return our thanks to them and likewise to the Master of all things.

"Brothers! Your brethren now here in council will pray the Great Spirit, the Author of all things, that he will keep the road open and clear, and preserve you safe on your journey back to your friends and families again."

The committee say in their Report—"whilst at this village we visited a number of families in their cabins, and were every where received with great kindness and affection." They also inform that the Indians of this village are about 800 persons; "that it is computed that they have 250 acres planted with corn, which from present ap-

pearances we think will yield 7000, or 8000 bushels.—From the best information we could get it appeared that a considerable portion of them are becoming industrious.—The Agent has purchased from the Indians the adjacent premises for the accommodation of the persons who may be placed by Friends for the general superintendence and management of the establishment."

We shall reserve for the next Number an interesting account of a visit to another settlement of Indians at Stony Creek, and shall close this article with one reflection: How much better and cheaper it would be—and how much more certain to preserve peace with the Indians, if our government would employ *five* intelligent and genuine Quakers to reside with each tribe, than to employ military force to destroy them, or to keep them from doing injury to the white people! It is firmly believed that if our government would allow the Quakers a *fiftieth* part of the cost of the regular troops employed on the frontiers, to be expended among the Indians, they would do a hundred fold more good, and a thousand fold less mischief than the soldiers. Were I a settler on the frontiers, near to a tribe of the natives, I should think myself more safe in having one good Quaker or Moravian to reside with them, than in having five thousand regular troops stationed between me and the Indian villages,

PRAYING MACHINES.

PERHAPS no better use can be made of the follies, extravagancies and delusions of the people of other nations and other religions, than to employ them for the discovery and correction of similar inconsistencies among ourselves. I was lately reading an Edinburgh Review of "Travels" among the Calmucks—in which an extraordinary and ludicrous account is given of praying machines. It is stated that "prayer is one of the principal duties enjoined by Lamaism;" and after remarking on the inventions of this age, particularly of steam engines, as a substitute for human labour, the Reviewer says—"The followers of the Grand Lama have done more—they have invented praying-jennies, which do the work to perfection. It is a doctrine amongst them, that as often as the paper, or other substance upon which the prayer is written, is set in motion, this movement of the written prayer is as meritorious as its oral repetition. The Kurada, or praying machine is therefore constructed upon this principle;—it consists of two cylinders, or drums, filled withinside with rolls of paper covered with prayers and ejaculations, written in Tangotian, or sacred language. The drums are hung in a neat frame and are kept on the whirl with great facility by the simple contrivance of a string and crank; and every turn of the cylinder is perfectly equivalent to the repetition of all the prayers contained in it. The turning of the Kurada is an agreeable

pastime in the long evenings of the winter; but the Tartar ingenuity has discovered a method of dispensing even with the slight degree of exertion which the compendious substitute requires. We make 'swift trochais' roast our meat—they employ the smoke-jack to say their prayers for them:—and the Kurada which spins over the fire in the midst of their hut, transfers all its devotional merit to the owner. The Monguls are yet more wisely economical of individual responsibility. Amongst them, the inhabitants of a district construct a Kurada at their joint expense, which is placed in a mill-house by the side of a running stream, and this subscription Kurada is made so large, that it holds prayers enough to serve for all the parish; and consequently, except in seasons of uncommon drought, when the water is too low to turn the mill which grinds prayers for the parishioners, they are completely exonerated from the obligations of wasting their time in the *Churule*, or temple."

Much of the amusement of this account is probably to be attributed to the Reviewer, who tells the story; but the facts may be as he has stated them. our business is not to amuse our readers with the follies and delusions of other people, but to lead them to consider whether as great inconsistencies are not to be found among professed Christians, as those which are reported of the Calmucks and Monguls.

Christians have the gospel in their hands which solemnly enjoins and graciously encourages the duty of prayer. It also teaches us, that God is a spirit, and that those who worship him must worship in spirit and truth—implying that such worship God requires, and that such only he accepts. Yet are there not multitudes even in this country, and some in every parish who invent methods to satisfy their consciences in the neglect of a duty which is enjoined by Him who is called their Saviour? Or do they not invent methods of performing prayer which are as unacceptable to God as that of employing machines?

Are there not too many who are fond of having a minister, and pretty regular in attending public worship, who refer the whole duty of prayer to him? and who are as heedless and indevout in time of prayer, as the Calmuck is while his forms of prayer are moved by a machine? Are there not many in this Christian land who never pray, except it be by a substitute?—So far as this is the case, it is of very little consequence to them, whether the substitute be a machine or a minister of religion.

It is a great privilege indeed to have a good minister, who possesses the spirit of prayer, and who has gifts to lead in public or social worship. But, like all other privileges, this may be abused; and it is ever abused when it is made a substitute for *personal devotion*. In regard to prayer, ministers can perform no more than their own duty; others must do their

own praying or it will never be done. They may be assisted by his gifts, if their hearts are truly engaged; otherwise no part of *their* duty is performed by his praying with them or for them. They may as reasonably rely on their ministers to perform for them all the duties of justice and benevolence, as to perform for them their duty of calling upon God.

Let Christians then be careful, that while they censure the Calmucks for employing a machine to save the labour of devotion, they do not leave room for God to say, “Out of thine own mouth will I judge thee, thou slothful servant.”

But the neglect of prayer and praying by proxy, are not the only exceptionable things in relation to this duty. The gospel does more than merely to enjoin the duty of prayer; it requires us to pray with a benevolent, forgiving spirit towards our fellow creatures; and it assures us that this temper is essential to our obtaining the approbation and forgiveness of God. What then shall be said of those prayers in which Christians of different sects have indulged towards each other a spirit of censure, reproach and reviling—and in which people of different nations, in time of war, have prayed for the destruction of one another! If such things must be continued in our churches, will it not be less offensive to God and less injurious to men, to have prayers performed by a Calmuck machine, than by the ministers of the Christian religion?

MRS. ANN HUTCHINSON.

"THERE came over with Mr. Cotton, or about the same time, Mr. Hutchinson and his family.—His wife, as Mr. Cotton says, 'was well beloved, and all the faithful embraced her conference and blessed God for her faithful discourses.' After she came to New England she was treated with great respect, and much notice was taken of her by Mr. Cotton and other principal persons, and particularly by Mr. Vane the governor.—Countenanced and encouraged by Mr. Vane and Mr. Cotton she advanced doctrines and opinions which involved the colony in disputes and contentions, and being improved to civil as well as religious purposes had like to have produced ruin both to church and state.—Mr. Wheelright a zealous minister, of character and learning, was her brother-in-law and firmly attached to her and finally suffered with her.

"Mrs. Hutchinson thought fit to set up a meeting of the sisters—where she repeated the sermons preached the Lord's day before, adding her remarks and expositions. Her lectures made much noise, and sixty or eighty of the principal women attended. At first they were generally approved of. After some time it appeared she had distinguished the ministers and churches through the country, a small part of them under a covenant of grace, the rest under a covenant of works. The whole colony was soon divided into two parties, and however distant one party was from the other in

principle, they were still more so in affection.

"The two capital errors with which she was charged were these:—That the Holy Ghost dwells *personally* in a justified person; and that nothing of sanctification can help to evidence to believers their justification. The ministers of the several parts of the country, alarmed with these things, came to Boston whilst the general court was sitting.—They conferred with Mr. Cotton and Mr. Wheelright upon those two points. The last they both disclaimed, so far as to acknowledge that sanctification did help to evidence justification. The other they qualified at least by other words; they held the indwelling of the person of the Holy Ghost, but not strictly a personal union, or as they express it, not a communication of personal properties.

"The governor not only held with Mr. Cotton but went farther, or was more express, and maintained a personal union. Mr. Winthrop, the deputy governor, denied both, and Mr. Wilson the other minister of Boston and many ministers of the country joined with him. A conference or disputation was determined on, which they agreed should be managed in writing, as most likely to tend to peace in the church. When they could not find that the scriptures nor the primitive church for three hundred years ever used the term *PERSON of the Holy Ghost*, they generally thought it was best it should

be forborn as of *human invention*.

"Upon the other question Mr. Cotton in a sermon, the day the court met, had acknowledged that evident sanctification is a ground of justification.

"The town and country were distracted with these subtleties, and every man and woman, who had brains enough to form some imperfect conceptions of them, inferred and maintained some other points, such as these:—A man is justified before he believes; faith is no cause of justification; and if faith be before justification it is only a passive faith, an empty vessel, &c. And assurance is by immediate revelation only. The fear of God and love of our neighbour seemed to be laid by and out of the question. All the church of Boston except four or five joined Mr. Cotton. Mr. Wilson the other minister and most of the ministers in the country opposed him."

"A synod was appointed to be held at Newtown the 30th of August, where were present, not only the minister and messengers of churches, but the magistrates also.—Three weeks were spent in disputing pro and con, and at length *above four-score* points or opinions, said to have been maintained by some or other in the country, were condemned as erroneous.

"Mr. Hooker at first disapproved determining the points in controversy by a synod. He writes thus to Mr. Shepard of Newtown.—"For your general synod I cannot yet see either how reasonable or how salutable it will be for your turn, for the settling or establishing the

truth in that honourable way as were to be desired. My ground is this. They will be *chief agents* in the synod who are *chief parties* in the cause; and for them only who are prejudiced in the controversy to pass sentence against cause or person, how improper! how unprofitable."

"Mrs. Hutchinson was next* called to her trial before all the court and many of the elders.—Her sentence upon record stands thus:—Mrs. Hutchinson the wife of William Hutchinson being convicted for traducing the ministers and their ministry in this country—She declared voluntarily her revelations and that she should be delivered and the court ruined with their posterity, and thereupon was banished, and in the mean while was committed to Mr. Joseph Weld until the court shall dispose of her."—*Hutchinson's History of Mass. Bay.*

The historian also informs that after these troubles, the husband of Ann Hutchinson sold his estate and removed to Rhode Island with his wife and family, that he died about the year 1642; that she with her family removed from Rhode Island to the "Dutch country beyond New-Haven," and the next year she and all her family which were with her, being sixteen children, were killed by the Indians except one daughter whom they carried into captivity."—"Some writers mention the manner of her death as being a remarkable judgement of God for her heresies. Her partizans charged the guilt of her murder upon the colony."

* Mr. Wheelwright had been previously "disfranchised and banished."

THE GIFT OF THE SPIRIT.

WHAT is dearer to God the Father than his only Son? And what diviner blessing has he to bestow upon men than his holy Spirit? Yet has he given his Son for us, and by the hands of his Son he confers his blessed Spirit on us. *Jesus having received of the Father the promise of the Spirit, shed it forth on men.* Acts ii. 33.

How the wondrous doctrine of the blessed Trinity shines through the whole of our religion, and sheds a glory upon every part of it! Here is God the Father, a King of infinite riches and glory, has constituted his beloved Son the High-treasurer of heaven, and the holy Spirit is the divine and inestimable treasure. What amazing doctrines of sacred love are written in our Bibles! What mysteries of mercy, what miracles of glory are these! Our boldest desires and most raised hopes, durst never aim at such blessings: there is nothing in all nature that can lead us to a thought of such grace.

The Spirit was given by the Father to the Son for men; for rebellious and sinful men, to make favourites and saints of them: this was the noble gift the Son received when he ascended on high; and he distributed it to grace his triumph.

Was it not a divine honour which Jesus our Lord displayed on that day, when the tongues of fire sat on his twelve apostles; when he sent his ambassadors to every nation to address them in their own language, to notify his accession to the throne of heaven, and to demand subjection to his

government? When he conferred power upon his envoys to reverse the laws of nature and imitate creation? To give eyes to the blind, and to raise the dead? All this was done by the Spirit which he sent down upon them in the days of Pentecost.

But is the Spirit given to none but his apostles and the prime ministers of his kingdom? Was that rich treasure exhausted in the first ages of the gospel, and none left for us? God forbid! Every one of his subjects have the same favour bestowed on them, though not in the same degree: every humble and holy soul in our day, every true Christian is possessed of the Spirit, for *he that has not the Spirit of Christ is none of his.* And wherever the Spirit is, it works miracles too; it new-creates his nature; it raises the dead to life, and teaches Egypt and Assyria and the British isles to speak the language of Canaan. It is the gift of the Spirit which the Son sends down to us continually from the Father, that is the original and spring of all these strange blessings.

The Father has a heart of large bounty to the poor ruined race of Adam; the Son has a hand fit to be Almoner to the King of Glory; and the Spirit is the rich alms. This blessed donation has enriched ten thousand souls already, and there remains enough to enrich ten thousand worlds.

The Father, what a glorious giver! the Son, what a glorious medium of communication! and the Spirit, what a glorious gift!

We bless and adore while we partake of these immense favours, and gratitude is ever overwhelmed with wonder!

O let our spirits rejoice in this blessed article of our religion! And may all the temptations we meet with from men of

reason, never, never baffle so sweet a faith.—*Remnants of Time by Dr. Watts.*

We wish our readers to attend seriously to this account of the character of the Father, the Son and the Spirit, and inquire whether it is not scriptural.

THE PIETY AND SELF-DENIAL OF CHRIST AN EXAMPLE TO CHRISTIANS.

The following striking remarks are extracted from a sermon of Cappe.

“THE piety of Jesus was not merely the piety of devotion, of prayer and praise and thanksgiving. His religion was not merely the religion of retirement and secrecy; it was not merely the first and the last moments of the day, and besides these, one day in seven, that he devoted unto God; every hour of every day he consecrated unto him. “He set the Lord always before him, and in all his ways he acknowledged God.” Was his doctrine excellent and amiable? They were not his own words that he spake, but the words of the Father who sent him. Did his miracles excite the wonder and reverence of the beholders? It was not he, it was the Father that did the works. Did he call upon the world to believe his doctrine, and obey it? It was not his own honour that he sought, it was that his Father might be glorified.

“It were superfluous to allege any particular instances of his piety; it shines in every thing he says, and is displayed in every thing he does. The in-

variable tenor of his conduct is that of a man determined at every hazard, at every expense to himself, to do whatever is well-pleasing in the sight of God. To explain his will, to assert his providence, to magnify his excellences, to set forth the vast importance of his favour or displeasure, to correct every error that he met with concerning these interesting subjects, to engage men to consider these things, to awaken in their hearts those sentiments and affections which ought to be excited by them there, and to persuade them to submit their conduct to the influence of these things, Jesus was continually attentive. His glory, is the service to which he is appointed, and his joy, the interest he possessed in the friendship of him who sent him. His diligence in the work of God bespoke the high esteem in which he held his service, and the pleasure it was to him to conform to his will. His content and cheerfulness amidst all his privations and wants; his patience and resignation under all his various dangers and afflictions, which never could deter him from his duty, nor damp his zeal in the

discharge of it, declare unto the world in the most credible and affecting language, that his confidence in God was not to be shaken, and that he loved his Father better than his life.

“Such, Christians, was the piety of Jesus; such the honour that he did to God and to religion in his intercourse with mankind. Compare your piety with his; does it show itself in your conduct, as well as your devotions? If it does, you are worthy of your name. But will any man call himself a Christian, will any man pretend that he has the spirit of Christ Jesus in him, who does the work of God with a reluctant mind, and bears the will of God with an impatient spirit? Will any man usurp these sacred appellations, and assume the hopes that belong to his disciples, who despises the word of God, who profanes the day of God, who forsakes the assemblies of God’s worship, and neglects the ordinances of religion? Can any man think himself a follower of Jesus who is afraid or ashamed to confess the truth, and discharge his duty before men; frightened out of his religion by the frown of power, or laughed out of it by the jests of folly? It was not thus that Jesus had his conversation in the world: this is not the piety that will glorify your heavenly Father, and adorn your Christian profession. True piety is a purer, a nobler, and a steadier principle; which arising from just ideas of the nature, the character, and the government of God, and from true

conceptions of the obligations that we owe to him, thinks well of all that he appoints, takes pleasure in all that he commands, reverences every thing that comes from him or relates to him, and delights to hold communion with him, in the contemplation of his works, in the perusal of his word, in the celebration of his ordinances, in the prayers and praises and thanksgivings of his sanctuary, as well as in the sacred exercises of devout retirement. It is a principle, which, remembering that God is every where as well as in his temple, carries with it a reverent sense of the divine presence into company, into business, into scenes of care and pleasure, no less than into scenes of leisure and devotion; which, perceiving or believing the goodness of God in all things, does all unto his glory; which, esteeming his favour to be life, and preferring his loving-kindness to all that life can give, looks with a jealous eye on every thing that will endanger its interests with God; which, glorying in his service, abhors the very thought of denying God, or of dissembling its relation to him; which, rejoicing in the hopes and consolations of that service, would have all men to lay hold on this happiness and honour: which, sensible that its obligations to the great Ruler of the world are continually increasing, embraces with joy and gladness every opportunity that occurs to serve the cause of truth and virtue among men, and thus to promote their present and their future happiness, and so to ex-

press its gratitude to God in advancing the interests of his kingdom.

“True piety, confiding in God, is never backward to confess him; declines no duties to which he calls, and no trials into which he leads it: it is ashamed of nothing but its imperfections in his service and afraid of nothing in comparison of his displeasure; is solicitous above all things to maintain its character, and to live in the world as a servant of, and dependent upon God; as entrusted by him with ten talents; as indebted to him for ten thousand comforts; as an heir of his promises, and an imitator of his glory.

“In the character of Jesus you have the fairest and most perfect portrait of the piety which ought to distinguish your conduct to the world. Can any thing be more reasonable, than that you, who through him have such glorious displays of the perfections of God, and such liberal communications of his love, should not live as being without God and without hope in the world? Can any thing be more reasonable than that you should live to his glory who gave you life? Can any thing be more reasonable than that your religion should express itself in your conversation? Can any thing be more absurd than that the followers of Jesus should show no more of piety in all their conduct than those who have no knowledge of him or of his Father? Can any thing be more unnatural or inexcusable, than that there should be no more traces of re-

ligion in your commerce with mankind, than if you had wilfully shut your eyes against the light of gospel truth, turned away your ear from the voice of reason, and perversely laboured to eradicate from your heart those sentiments of religion which spontaneously spring up there? Can any man acknowledge you for Christians, if with all his searching he can find no piety about you, or no more of godliness than the form? You cannot suspect that it would hurt you with your Maker if you lived godly, as well as soberly and righteously, in the world: religion, would not hurt you with the great object of religion. Do you think, then, that it would hurt you with the world? If you thought so, and if that thought were true, dictated by reason, and established by experience, yet who could hesitate between two such unequal masters as the world and God; and between two such unequal periods, as the life that now is, and that which is to come?

“But in truth, religion will not hurt you with the world, any more than with its Maker. “Godliness hath the promise of the life that now is, and of that which is to come.” According to the ordinary course of divine providence, piety enjoys the happiness of both. For superstitious fancies, for fanatic flights, for the empty forms of godliness, for the high-strained affectation of religion, it is probable you may suffer, if in no other way, yet at least in the esteem of the wise and good; and it is just that for these

things you should suffer in their esteem. But pure religion, a genuine and unaffected piety, will endear you to the best of men, and render you respectable even to the worst."

POETRY.

SELF-EXAMINATION.

Thou'rt growing old, thy head is gray,
Life, like a spectre, glides away ;
The evening shades are gathering fast,
Thy fleeting day will soon be past !

Then on the verge of life's decline
Be solemn Recollection mine !
Review the hours forever gone ;
The hour of death comes hast'ning on.

Ah ! has improvement, Conscience,
say,
Kept pace with life's advancing day ?
Have all the hours thou hast enjoy'd
To the best purpose been employ'd ?

How much has pass'd in airy dreams,
In idle visionary schemes ?
But though this time was spent amiss
How much was spent much worse
than this ?

Has not thy breast with anger burn'd,
And ill for ill how oft return'd ?
Nay, hast thou not misunderstood ;
And evil oft return'd for good !

Hast thou been thankful to the Power
Which sav'd thy life in danger's hour ?
With blessings who has crown'd thy
days,
Say what returns of grateful praise ?

When he chastis'd, think, hast thou
then
Submissive to his chastening been ?
Say, didst thou not aloud repine
When Heaven had cross'd some fond
design ?

Or, if thy speech has been restrain'd,
Has not a secret murm'ring pain'd ?

Has envy ne'er thy breast annoy'd
All good which others have enjoy'd ?

Hast thou according to thy store,
Been lib'ral always to the poor ?
And didst thou, sympathetic, grieve
O'er ills which thou couldst not relieve ?

Hast thou been kind to all thy friends,
Not seeking merely selfish ends ?
And hast thou from thy early youth
Adher'd to plain and simple truth ?

Were all thy dealings strictly just,
And faithful always to thy trust ?
Have those who watch'd thee never
found
Thy footsteps on forbidden ground ?

Hast thou been thankful for that light,
Which Heaven has shed o'er Nature's
night ?

Hast thou the Gospel rightly priz'd,
And ne'er its sacred truths despis'd ?

Say hast thou kept thy heart from sin ?
Has all been pure and right within ?
Didst thou in secret always be
As seeing Him who seeth thee ?

The past review'd with solemn care
Will call for penitence, and prayer
To Him alone who can forgive,
And bid the penitent to live !
Philanthropist, March, 1816.

The Philanthropist gives these lines
as composed by a gentleman of Bos-
ton, and first published in Poulson's
American Daily Advertiser for Oct. 9,
1815.

RELIGION—BY J. EDMESTON, JUN.

THERE is a calm, the poor in spirit
know,
That softens sorrow, and that sweetens
wo ;

There is a peace, that dwells within
the breast,
When all without is stormy and dis-
trest ;

There is a light that gilds the darkest
hour,
When danger's thicken, and when
troubles low'r;
That calm to faith, and hope, and love
is given—
That peace remains when all beside is
riven—
That light shines down to man direct
from heaven.
RELIGION, wanderer! only can be-
stow,
The all of happiness that's felt below;

To the mistrustful eye no God is seen,
No higher power appears to rule the
scene;
Hence all is doubt, anxiety, and fear,
If danger threatens, or if grief be near,
While the believer every danger braves,
Trusts his light bark, nor fears the
threatning waves;
And, when the tempest seems to over-
whelm,
Faith views a Providence direct the
helm.

Athenaeum, June 2, 1817.

INTELLIGENCE.

THE PRUDENT MAN'S FRIEND SOCIETY.

AT Bristol, England, a Society has been formed under the name now before us. The following extracts from their Report, December, 1816, will show the character and object of the Society.

"To raise the labouring man from the degraded state into which the poor laws and injudicious charity have a tendency to sink him; to cherish the honest independence of spirit, which would lead him to refuse the aid of others in the maintenance of himself and family; and to teach him that industry and prudence are a more certain and inexhaustible resource than the bounty of the rich; appears now to be the aim not only of enlightened individuals, but of a large body of men assembled in the benevolent hope of lessening those distresses which war and a peculiarly unfavorable season, have brought upon us."

"Before such just views of the real interests of the laboring classes, every impediment to the growth of the moral and social virtues among them must quickly disappear, and especially that monstrous system, by which one man's family is supported by the labor of another man's hand. Indeed to tax industry and foresight for the support of idleness and improvidence is an anomaly in legislation which cannot long be tolerated in the 19th century."

"There have been deposited in your fund of savings 7,398l. 10s. 3d.

of which sum 4,361l. 16s. 7d. have been received since the last annual meeting."—419l. had been loaned to 1,200 persons. 2,453 vagrants and travellers had been relieved by the bounty of the society. On account of the great scarcity and distress, the Committee had established soup shops at which they distributed a comfortable meal daily, to about 1000 persons.

The Committee add,

"That at a time when the utmost exertions of benevolence are barely sufficient to keep famine from the houses of our poor, it is impossible to prevent the mind from continually recurring to the loss, which this society, in common with every distressed individual and every association for the good of others, within what he considered as his sphere of action, have sustained in our venerable and respected vice-president, RICHARD REYNOLDS. The views of this truly great man, in the science of political economy, were as enlightened as his benevolence was extensive. To teach the idle, the thoughtless, and the improvident, the value of industry, prudence, and economy, were, in his opinion, in the attainment of the object of the labors of his long life, the happiness of his fellow-creatures; and though he never turned from suffering, whether the consequence of imprudence, or the result of misfortune, he knew that, important as is the duty of relieving distress, there is one still higher, that of preventing it. As the friend of the prudent man, therefore,

this Society might be called his adopted child ; without his approbation of the plan, the original promoters of it would hardly have ventured to make it public. From the first meeting, which was held with a view to its establishment, to the day on which it received the sanction of the citizens of Bristol and inhabitants of Clifton, in the Guildhall, his attention to its interests was unremitted ; he was among the most bountiful of the annual subscribers to its support, he endowed the loan fund, with the noble donation of 100 guineas, and his venerated name, seldom pronounced by the poor man without a blessing, gave to the bank of savings a stability in the eyes of those for whose benefit it was intended, which the wealth of the city would not have imparted. When the name of REYNOLDS appeared, experience had taught the laboring man that there was good in store for him.

"Your Committee with pride and pleasure remind you, that he who gave medicine to the sick ; was eyes to the blind ; fed the hungry ; clothed the naked ; bade the prisoner and the slave be free ; supported the rising fabric of your Society on his shoulders, till its completion.

"Our central stay is gone ; another single pillar of equal strength and equal beauty we cannot hope to raise ; but let united efforts, like a clustered column, continue to support the building, which, may prove a shelter from the storms of adversity to generations yet unborn."

"It is now proposed that an establishment on a limited scale be formed by way of trial, and if successful, of example.

"That a fund be raised by subscription of the nobility and gentry, applicable in the first instance to promote and sustain the primary institution ; and ultimately to give general extension and permanent security to such establishments throughout the kingdom.

"That with a view to the immediate furtherance of the object, an association be formed of Ladies, among whom a certain number will act as patronesses and superintendants of the undertaking ; and that a managing committee be appointed to establish the primary institution.

"That a lady approved by this Committee be appointed as superintendant of the establishment, and that the regulations of the household be placed under her direction.

"That one of the managing Committee be annually elected President ; and, as head of the establishment visit the house and direct the due observance of all the regulations.

The plan is published under the sanction of the Queen who has made a donation of 300*l.* and signified an intention of subscribing annually 100*l.* Five Princesses have given 50*l.* each. One Duchess 20*l.* The contributors and subscribers are from the nobility and gentry ;—the names given are numerous, and the contributions of large amount. The Society has 4 Patrons and 13 Patronesses ; the Patrons are the Lord Bishop of Durham, the Lord Bishop of St. David's, the Lord Bishop of Meith, and the Earl of Sheffield.

LADIES ASSOCIATION.

To the Editor of the Christian Disciple.

DEAR SIR,—In the summer of 1816 I was at Bath in England ; and was much interested by an account which I heard there of "The Ladies Association" on "a Plan for improving the situation of Ladies of respectable character and small fortunes." This plan had then, I think, been in operation a few months, and the Association consisted of nine or ten ladies. From the lady to whom I was particularly indebted for my information on the subject, I have recently received the papers which I enclose to you. If you think any part of them will be interesting to the readers of the Disciple, you are at liberty to publish them.

Yours affectionately.

The papers referred to in the above note, have been perused. The object is of the benevolent character ; but at present we have room only for a general view of the plan, and a few facts. The following are extracts from the printed proposal of the "Plan for improving the situation of Ladies of respectable character and small fortune.

"It has been anxiously wished that a plan could be effectually brought forward, which should induce Ladies of rank and influence throughout the

kingdom, to unite for the purpose of affording assistance and protection to females of reputable families, who are, by the death of parents, or by other calamities, much reduced from the state of comfort to which they had been accustomed.

A School for teaching Girls,

CHILDREN of the indigent poor, to read, write, and sew, was established at Guildford, in Surry, about a year ago, by some of the inhabitants, who contribute towards its support by donations and annual subscriptions upon the most liberal plan; it being open to all, without distinction or exception as to religious professions.

The children, between 70 and 80 in number, were invited lately to the house of a subscriber where, on a convenient adjacent lawn, tables were spread with various small articles of clothing, &c. which were distributed

among them as rewards, according to merit, adjudged by the managers and weekly visitors present. These little scholars made a decent appearance, conducted themselves with propriety, and seemed to be highly gratified; doing their governess credit, and affording general satisfaction to the company.

One circumstance I cannot well omit noticing, for the introduction of which, without the author's permission, I hope to be excused as no name is mentioned. A small box was provided, and placed on one of the tables, having the following appropriate lines neatly inscribed on the lid, with an aperture between, to receive donations; they were composed for the occasion by a respectable female decidedly attached to the Institution.

M. B.

Stranger! if e'er thy bosom understood
The sweet delight, the bliss of doing good,
Drop here a mite, to aid the kind design

Of guiding youth to virtue's sacred shrine;
To instruct the Poor in paths before untrod;
To love their friends, their Bible, and their God."

Philanthropist, Oct. 1815.

Letter from a Kalmuck Prince to the President of the Russian Bible Society.

To our highly exalted Lord and Emperor's privy Counsellor, member of the Council of State, General Director of the Spiritual affairs of foreign fellow believers, President of the supereminent Bible Society and Knight of many orders, the most noble Prince Alexander Galitzin; the Prince of the Choschooten, Tumen Dschirgalang reports in all humility.

On the 19th of the 1st Tiger month, I received with joy your letter written on the 1st of the Mouse month of the last wooden Swine Year, together with two copies of the history of the merciful God, Jesus Christ, translated into our Mongolian language, one in yel-

low and the other in red binding—and read therein.

You request me first to read, myself, for my own salvation, the word of God contained in this book, and also to afford my subjects opportunity to hear the same and acquire knowledge therefrom.—2ndly to grant assistance to the two men who came to us from Sarpeta the last Spring to learn our Mongolian language, viz. Gottfried Schill and Christian Hubner, for that purpose, and to interest myself in their protection and aid of their other wants and necessities.

In pursuance of your first order I not only read myself the doctrine of the infinitely merciful God Jesus Christ, but I have also presented our Lama with a copy which he reads

with the divines. As regards my other subjects I should much like to assemble them this winter in order to have this book read to them. This is however, because of the rough season, impossible, but since the most eminent of my people make a pilgrimage to a holy feast between the 8th and 15th of the month of May, and assemble together for prayer, I will at that time have this book read before the whole devout assembly; and thus seek to comply with your command. I will then by God's grace as in duty bound, report the result thereof to you, and pray to our God that he may regard me in mercy.

In relation to the two men, Gottfried Schill, and Christian Hubner, who are learning the Mongolian language, I have already assisted them according to their own wishes, and have associated to them a learned man conversant with our doctrine and writings as an instructor with whom they now study the doctrine of our Gods in the books called Bodihn Mor Arwan, Chojor Sokohl and Alheni Gerrel, and shall also not fail in future to interest myself about them according to your command. And now, our highly exalted Emperor's Minister, enlightened, wise, long famed in the whole compass of the whole Russian Empire, most exalted and noble Lord and Prince, you have rejoiced me unexpectedly and greatly by your gracious command, I ardently wish to be also in future honoured by your communications, for which bending one knee, I now entreat you, noble Sir! if you will have the goodness to satisfy this my wish, I beg you to enclose the letter to me, to I. Kaporsky, Postmaster at Astracan. He takes charge of delivering all letters for me immediately, since I send an express almost every Post day to Astracan to bring my letters.—I live now in a massive house on an Island of mine in the Wolga, called Schambay, 72 Wersts above Astracan on the river. Ever wishing your welfare I recommend myself, bending one knee, (Signed)

TUMEN DSCHIR-GALANG,

With the impress of my seal.

Written in my massive dwelling, situated on Schambay, the 1st of the 1st Tiger month in the Fire Mouse

Year—according to Russian account the 4th of January.

The above letter has been translated by a friend from the Appendix, to the last Annual Report of the Russian Bible Society.

LETTER FROM INDIA.

Extract of a letter from Rev. Gordon Hall, Missionary in India, to his friend in the State of Connecticut, dated Bombay, July 7th, 1817.

THOUGH we have more than 200 native boys in our school, we have no heathen children in our families. The schools under native teachers have succeeded beyond our expectation, and since the Board have furnished us with more means, we hope to extend the plan much farther. We cannot yet say the plan of taking heathen children to be brought up in our families has not succeeded; because hitherto we have not made the attempt, nor have we had the means of doing it. Since our last remittances and communications from the Board, and from private friends, we have felt encouraged, but have not yet had time to act.

We have mentioned the plan here to several persons; they speak of it in the highest terms of approbation, and think that we shall find no difficulty in obtaining as many children as we wish. Perhaps this is too sanguine; but we shall make trial. Some of the children of the lowest and poorest of the Roman Catholics ought to be included under the denomination of heathen children, for they are every way as destitute and needy, and probably could be more easily obtained.

Scarce any thing has given me more delight than to see the late publications on the subject of war. Since God has ceased to give positive commands, direct from Heaven, to make war, as he did to the Jews, and since Christ has left us his precepts on this subject, wherever a person is to be found who does not utterly condemn war in every shape, are we not obliged to consider that person as ignorant and inconsistent a Christian as the man who advocates the slave trade?

Such have long been my sentiments upon this subject, and in my opinion the subject ought to be brought for-

ward in every association, consociation, and meeting of ministers, and each one called upon to declare upon which side he stands. I cannot but think that every true minister of Christ, after some consideration and prayer, would shudder at the thought of not siding against war. And if all would thus decide and act accordingly, how mighty would be the effect! How glorious! The Lord grant it for Christ's sake.

G. HALL.

EMPEROR OF RUSSIA.

From the Religious Remembrancer.

MR. SCOTT—Believing that the following communication will be interesting, not only to yourself, but all who admire the character of the Emperor of Russia, I beg leave to request a place for it in your interesting "Remembrancer." It was communicated by the Rev. Mr. Patterson, to a preacher belonging to the society of *Friends* in London, and by him related to the person from whose letter I now copy the intelligence. A. M. M.

"For many years a great friendship subsisted between the Emperor of Russia and Prince Galitzin. It is said they had been unbelievers. It is however beyond a doubt, that they were both opposed to the influence of vital religion, as may be observed from the following relation.

"The office of "Minister of Religion," being vacant, the Emperor was desirous of disposing of it to an individual whom he esteemed, but understanding that he was from principle attached to the BIBLE, he altered his intention, and, with some difficulty, prevailed upon the Prince to accept the situation. The Prince very early felt himself in an awkward predicament, not knowing how to discharge, with propriety, the duties which now devolved on him, he therefore applied to the bishop of the diocese, and asked his advice how he should proceed in his arduous undertaking. The bishop referred him to a certain book where he said he would find every necessary instruction, and which he entreated him to study, observing, "if he faithfully did so, he would find no difficulty in rightly proceeding in his new situation." This book was the BIBLE. To this he made some oppo-

sition, but in a short time he secretly obtained a Bible; read it with much attention; and the more he read the more his understanding became enlightened and his mind satisfied. This was a short period previous to the entrance of the French army into Russia. When the account of that event reached Petersburg, the Russian Court were in great alarm. Every one appeared to carry terror in his countenance. Prince Galitzin alone seemed calm and composed. This circumstance caused universal surprise. Knowing the sincere attachment which subsisted between the Emperor and himself, the former had noticed it, and could hardly suppose that any person could be thus tranquil under circumstances which seemed to threaten ruin to the Russian nation. Neither would he believe his friend was a traitor, or insensible to the present difficulties. The Emperor one day called on the Prince, and asked him 'how it was that he was so composed while every one else was in dismay?' To which he replied, that 'he had of late read the Scriptures, and that they had fortified his mind against every danger, and given him a firm trust in divine help and protection.' The Bible lying on the table, he urged the Emperor's perusal of it, believing if he did, it would have the same calming influence on his mind. At these remarks the Emperor appeared displeased, and, with some violence, pushed the Bible from him; it fell open on the floor. The Prince took it up, and entreated the Emperor to let him read the part which was then open. At length he consented. It was the 91st Psalm. The Emperor was much struck with its appropriate and consoling language.

"When the Russian army was about to depart from Petersburg to meet Bonaparte, the Emperor and officers went to Church, as is the usual custom, previous to an army's going on an expedition. The Emperor was greatly astonished when that part of the service of the Greek Church was read (which was a portion of the Scriptures) which contained the 91st Psalm. He apprehended that Prince Galitzin (who was with him) had desired this, and, on questioning him, he declared that he "had not seen the

person who had read the service, nor had he directly or indirectly any communication with him, since the conversation they had together about the Scriptures."

"The Emperor now became, in some measure, sensible of the value of the Scriptures, and while in the camp with his army, he sent for a chaplain of one of the regiments to read to him. His surprise may be readily imagined when the chaplain commenced reading the *same Psalm*. He immediately asked him "who told him to read that particular Psalm?" To which he replied, "God;" for being informed on what account the Emperor had sent for him, he had most earnestly implored divine direction in selecting such a portion as would benefit the Emperor; and that it was from a divine impulse he had selected that part. The Emperor now became more and more delighted with the Bible, and his subsequent conduct proves the influence its sacred truths had on his mind."

REPORTED FACTS.

It appears from an official statement that the city of Moscow now contains a population of 312,000—that 8688 dwelling houses, 348 churches and places for divine worship, and 5549 shops and booths, have been rebuilt since the destruction of this ancient capital of the Empire of Russia.

Several States of Germany have recently acceded to the Holy Alliance, at the solicitation of the Emperor of Austria.

According to the last census the present population of France is 29,045,099 inhabitants.

There are in the State of New-York 8 Newspapers published daily, 9 semi-weekly, 79 weekly—total 96. Estimating the average editions at 500, it

will give 12,000 daily, 72,000 each week, and more than *three millions, five hundred thousand* in a year!

"469 blacks were arrested and imprisoned in Charleston, S. C. on the 23th of Dec. They had purchased a lot and erected a building for divine worship; but were complained of as a nuisance!"—Thus the Slave holders are treasuring up wrath against a day of wrath.

It is stated in the Delaware Gazette that a ship lately arrived at New-Castle with Dutch passengers, and that of eleven hundred, five hundred had died on the passage from Amsterdam to this country.

OBITUARY.

Died—Oct. 15, in Switzerland, General Kosciusko.

Nov. 6, in London, Princess Charlotte.

Jan. 15, in Cambridge, Hon. Oliver Wendell, aged 84.

In Watertown, Hon. Marshall Spring, aged 77.

In Medford, Mrs. Hannah, wife of Rev. Dr. Osgood, aged 70.

In Concord, Dea. John Kimball, aged 79.

In Boston, Hon. Samuel Fales, of Taunton.

CANDIDATES FOR THE MINISTRY.

Mr. Thomas Tracy, Cambridge.

Jonathan P. Dabney, do.

Samuel Gilman, do.

Thomas Savage, do.

P. Osgood, do.

Alvan Lamson, do.

James Walker, do.

F. W. P. Greenwood, do.

Andrew Bigelow, do.

John Graham Palfrey, do.

E. Q. Sewall, Concord.